

aristocratic, and dull-headed a city, in regard to matters of reality, as may in the Union. Twenty-one years before the date of Mr. Sumner's reception in Boston on his partial recovery, Mr. Garrison had been mobbed in the streets, and in imminent danger of being destroyed as an incendiary; and for many long years he endured ill-usage from almost every class of his neighbors. He was considered a revolutionary agitator of the most dangerous character. When Mr. Sumner returned to his constituents, half-murdered, he was received with the highest honors by vast a multitude as could find standing room along the route. He was enjoined by his physicians to make no exertion whatever, and above all things, to keep his head covered. He must not remove his hat on any consideration. In the doorway of a corner house (a well-known Abolitionist house) stood Garrison, on the top step, as it happened. Mr. Sumner saw him, and for the only time that day, removed his hat. The crowd cheered the act, and, turning to Garrison, cheered him long and loudly. The incident disclosed what seems the mind of Massachusetts in the present crisis. Mr. Sumner is re-elected, as the nearest to an Abolitionist who will go to Congress.

(To be concluded.)

ADDRESS OF REV. HENRY GREW.

Delivered before the Pennsylvania Anti-Slavery Society, at their late Annual Meeting.

RESPECTED CHAIRMAN AND FRIENDS:—How joyful would be the hours of our Anniversary had we assembled, as we ought to have done, to announce and celebrate the nation's obedience to the command of the God of justice and of love, to 'break every yoke, and let the oppressed go free.' Alas! because judgment against an evil work is not speedily executed, therefore the hearts of the children of men are fully set in them to do evil. If any of the friends of the suffering slave have slept on their watch-towers, their enemies have been wide awake. Their machinations at Washington, and in the Territory concerning Kansas—the decision of the Supreme Court, where righteousness has fallen, and equity cannot enter—the expulsion of faithful men from their homes, who meekly testify against oppression, and the consigning of a respectable colored man to the Penitentiary of Maryland for ten years, for merely having in his house a copy of Uncle Tom's Cabin, are notable specimens of American liberty, showing the determination of the inhuman tyrants to rivet the manacles of their wretched victims. Shall not the Almighty God, who created a nation as this? Thus saith Jehovah, 'I will come near you to judgment; and I will be a swift witness against those who oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.' Even from the days of your fathers, ye have hated knowledge, and despise it; ye have despised my word, and despised my voice, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed us, even this whole nation.

From the days of our revolutionary fathers, we have gone away from the God of justice, requiring to do justly, and to proclaim liberty throughout all land, to all the inhabitants thereof. When the Almighty Ruler of nations had heard and graciously answered the cry of our fathers for deliverance from an oppression infinitely less than that they and their degraded sons have imposed on millions of their brethren, how could our fathers, and we do unto others as they would have others do unto them, and let the oppressed go free? But, instead of obeying their great Deliverer, they sacrificed all their brother's inalienable rights on the altar of their own selfishness, and, forming a league to secure justice to themselves and their own posterity, left their poor brother to grovel in ignorance, and in blood, and die in slavery. What a spectacle has this country presented to the moral universe! In the year 1776, the patriots and head-men of the Colonies appealed to High Heaven, protesting against the tyranny of George the Third of England, in taxing the people without representation. They rested the justification of their appeal on one principle, that liberty is the inalienable right of all men. When they had obtained liberty for themselves, they have refused the same inalienable right to hundreds of thousands of their brethren, some of whom had aided them in obtaining their freedom; and formed a compact which, to the colored man, was a 'covenant with death, and an agreement with hell,' and not only left him in chains, but pledged the combined power of all the States to crush him if he presumed to use the very same means to obtain his liberty, which they had used to obtain their own.

And what, I ask, is the excuse for this palpably inconsistent and atrocious villany? The answer is, that the gentlemen of the South were so determined to rob men of their acknowledged rights, that unless others would join them in the robbery, they would form no union. And so, forth, because one party were determined in their rebellious opposition to God's law of justice, it was right for the other party to join the rebellion, in order to form a union. And so, forth, because one party were determined not to cease serving the devil, it was best for the other to turn about, and serve him together! What sort of logic is this for men professing Christianity? Righteousness, humanity and consistency demanded that no political union should have been formed, no compact entered into, which made no provision for the immediate abolition of slavery throughout the land. This should have been a preliminary to all negotiation—an absolute *sine qua non*. The Almighty, who hath oppression, demanded it. The neglect to do it was a robbery of God on the part of the whole nation. It was a robbery of divine authority, by disobeying the just commandment to 'let the oppressed go free.' It was a robbery of the slave's intelligent worship, in a great degree, by chaining him down in a state of mental degradation.

If you could argue away recognition of slavery out of the Constitution, which, as Mr. Quincy observes, would be 'like arguing a man's nose off his face'—if you could prove that it does not require that the fugitive slave shall be delivered to his master, that it does not degrade him to three-fifths of a man, and that it does not forbid the abolition of the cursed slave-trade for twenty years still the damning fact remains, that the States formed a Union which gave vitality and strength to the atrocious iniquity of slavery, and that they have never pledged to maintain it against every insurrection of the oppressed to deliver themselves from its cruel tyranny. By the Union, the monster possessed strength which it never had before. The Union, therefore, is justly subject to a double condemnation: first, for not abolishing slavery; secondly, for strengthening it. Consequently, the Union has been an unrighteous Union from the first, its dissolution has always been a duty. It ought to be dissolved, and a Union formed on the basis of doing unto others as we would have others do unto us. Then, Columbia, when thou shalt lose the hands of wickedness, and the heavy burdens, and let the oppressed go free, and break every yoke; then (and not till then) shall thy light break forth as the morning, and thine health shall spring forth speedily.

This Union is the idol of the country. 'It is opoth and exalteth itself above all that is called God, or that is worshipped.' Men of all political parties bow down before it, and sacrifice on its altar righteousness and justice, and all the rights of millions of die-brothers, when the Judge of all the earth (before whose awful tribunal they must soon appear) commands them to love as themselves. This idolatrous love of the Union is worse than death to the slave.

Some, who are eloquent and zealous advocates for his rights, are as eloquent in defending the very Union which robs him of those rights. In honoring such, the wretched captive may well say, 'Save me from my friends!' Alas! we have to lament their inconsistency as one of the formidable barriers to his emancipation.

Mr. Salmon P. Chase, nominated by the Republicans as Governor of Ohio, thus eulogized the Union at the Baltimore Railroad banquet.

cure. And the more we see of each other, the less likely shall we be to commit the error of thinking otherwise. The fact is, that we who live along the line of the American Central Railroad do not mean to let this Union be broken up. Maryland will not consent to it, I think. I trust Virginia will not. Ohio, I am sure, will not. Nor Indiana, nor Illinois, nor Missouri. Who, then, will? No, sir. We may differ hereafter, as we have done heretofore. We will retain our respective opinions and positions with candor, courtesy, firmness and resolution. And we will retain our mutual friendship, and be true to the great American tribunal of popular discussion and popular judgment. But in time to come, as in the time past, we cleave to the Union as our ark of refuge, and, under God, our sure guarantee of prosperity and power and abiding glory.

What sort of guarantee, I ask, is this Union, what kind of ark of refuge is it to millions of men made in the divine image, and of the same blood with ourselves?

Mr. Chase believes American Slavery (the vital strength and support of which, is the present political Union of the States) is a vile system of unrighteousness and inhumanity, of which the entire world can furnish no parallel. What, then, is the character of this Union, but a vindication of the foundation of an acknowledged wholesale robbery of millions of human brotherhood of all the rights of humanity? Will Mr. Chase tell us that the blessings of the Union will counterbalance this 'sum of all villainies'? Let him put his railroads, his cotton, his commerce, his fraternity with non-slaveholders, and whatever else he pleases into the one scale; let him throw in all his fears of the consequences of doing what he knows to be right; and he shall see all, all these kick the beam, the moment we have put in the other scale the God-given liberty of one member of the human brotherhood. All our gains are a curse, both to individuals and nations.

Let us show Mr. Chase's position, and that of others who accord with him, by a familiar illustration. Suppose a company of thieves have associated to fill their coffers by their marauding exploits on the highway. After awhile, some have compunctions of conscience, and advocate a reformation of the order, and the company, but without success. Failing in this, several of the honest converts advocate a dissolution of the union, in order that they may not be partakers of other men's sins. One replies, like Mr. Freeman Clarke, it is not 'my object to preach the dissolution of the Union, and my reason is a very simple one—how are you going to dissolve the Union? The only way is by making the men believe that (honesty) is of more value than the Union. You have got to convince them first of that, have you not?' In reply, it is affirmed that some are convinced of this; and the question is, is it not their duty to withdraw from the Union, and to endeavor to convince others that honesty is of more value than the Union in its present state?

I do not perceive why this simple illustration is not applicable to the case. The Union of the American States, in respect to about four millions of the human brotherhood, is an atrocious confederacy for wholesale robbery of all the rights of humanity, perpetrating an outrage on the moral universe, and ceasing the outrage of all the bandits on the face of the earth. Mr. Clarke, Mr. Chase and others, in accordance with them respecting the Union, believe this. Now on the same principle that it is the duty of one or more highwaymen, who are convinced of the iniquity of their vocation, to separate themselves from their associates in crime, it is the duty of those who are convinced of the unrighteousness of the American Union to withdraw from it, and advocate its dissolution. Righteousness should have no fellowship with unrighteousness.

As the duty of a highwayman, who is convinced of the sin of robbery and murder, to separate from his wicked associates does not depend on the question whether or not they are convinced of the right of the Union, so neither does the duty of a single State, convinced of the great sin of oppression, upheld by the American Union, depend on the question whether or not other States are convinced of the sin of slavery.

If, indeed, the people of one State can persuade the people of the other States to immediately cease doing evil, and obey the command of God and eternal justice, to 'break every yoke and let the oppressed go free,' then there is no necessity for disunion. Failing to accomplish this desirable issue, the command is plain and imperative—'Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing.' The great question which is to determine the duty of any individual man, or State, or nation, is, *is it right?* Not, is any other man, State, or nation, willing to do it? Our respected friend is inconsistent with himself.

He says, 'I am very glad that the idolatrous love of the Union should be exposed and overthrown. I am glad that there are people who think the right thing to be done is to denounce the Union.' Now, if it is right, he ought to join with it. It ought to be (his) way for this simple reason, that he is bound to go with the right. If it is wrong, then his rejoicing is evil.

We should be glad to give the remainder of this excellent and impressive address, were it not for the crowded state of our columns.

The Corresponding Secretary of the Penn. A. S. Society, in a letter published in the last Standard, giving a sketch of the Anniversary, says:—

Notwithstanding the unpropitious state of the weather and gloomy condition of the times, it was a gathering, in numbers and spirit, altogether worthy of the occasion. A good deal of disappointment was felt at first at the non-appearance of Mr. Garrison; but when his reasons for his absence were made known, and his letter was read, the people were satisfied; and, before the meeting was over, they discovered, under similar circumstances, that his presence, however desirable, was not altogether indispensable to the success of the gathering. There was no lack of competent speakers, nor did the meeting suffer much, if any, from want of more foreign assistance. Mr. Gray, whose presence was most welcome, was the only speaker from a distance who was not all Pennsylvania. Mr. Furness was all especially indebted. His address, which was the feature of the meeting in the speaking line, was listened to by a full house with the deepest attention. It was sound in doctrine, and highly opportune in tone and sentiment. It affirmed, and illustrated the folly of political action as a means of moral reform; justified the faith, doctrinal and practical, of the ultra-abolitionists, and drew valuable lessons of instruction from the developments which are now being made by the times.

A BASE CALUMNY REFUTED.

We published some time since, a full review of a remarkable work on the Slavery question, written by Mr. H. B. Hilder, a native of North Carolina. In the Washington Union, unable, it would seem, to answer the book in any other way, took to calumniating its author. It charged that his real name was not Hilder but Hilper, and that some ten years ago, being in partnership with Mr. Michael Brown of Salisbury, in the book business, he had gone to New York with funds belonging to the partnership, which he had never rendered any account. The Journal of Commerce, according to its practice of serving as echo to the Union, hastened to repeat this libel. A letter, however, has been written by the Michael Brown, of Salisbury, referred to in the Union, which sets this calumny at rest, so far as it relates to any business connection with him. For the benefit of all the parties concerned, we give the letter as follows:

SALISBURY, N. C., Sept. 28, 1857.
'Mr. H. B. Hilder'—Dear Sir: Having noticed the article in the Washington Union, in which it is stated that you and myself, some ten years ago, entered into the book business in this town; that funds were raised and placed in your hands, and that you started to New York for the purpose of republishing the joint stock of books, that you deposited the money in bank, and never rendered to me any account of it, I feel it due, not only to you but also to myself, to say that the statement is utterly untrue. It is of course well known to you and myself, and every body here, that you were never in partnership with me in the book or any other business, and I have no hesitation in saying that I have no knowledge of either myself or of any other person having ever placed in your hands any sum of money, of which you have not rendered a correct and honorable account.

Yours, respectfully,
MICHAEL BROWN.

As to the charge of a change of name, the Journal of Commerce confesses to have seen an affidavit signed by three citizens of Rowan County, N. C., who are certified by the Clerk of the County Court to be 'highly respectable,' which declares that Hilder's name is, and always has been, Hilper. Having been defeated in their attack on the author, the Union and the Journal of Commerce might as well address themselves to the book.—Tribune.

The Liberator.

NO UNION WITH SLAVEHOLDERS.

BOSTON, NOVEMBER 6, 1857.

CONVENTION AT CLEVELAND.

By reference to the proceedings in another column, it will be seen that, notwithstanding the official postponement of the Northern Convention to consider the expediency of a separation between the Free and Slave States, a Convention was held at Cleveland, Ohio, on the 28th and 29th ultimo, (the time and place originally selected for the former), which appears to have been a highly interesting and spirited gathering—delegates from Indiana, Michigan, southern Ohio, western Pennsylvania, and other States, being in attendance, in considerable numbers. Among the resolutions adopted, there were two, reflecting with some severity upon the Committee of Arrangements, though 'not questioning their motives or intentions,' for having made the postponement aforesaid—denying them the possession of 'any delegated or moral power' to assume such responsibility—and insisting on the duty of holding a Convention at that time, as a matter of self-respect, and of 'good faith towards the public,' for the promotion of the objects contemplated in the original call. We are somewhat at a loss to determine whether the parties to this measure mean to have their gathering considered as only informal, or as the Convention proper; nor do we know how the Committee of Arrangements will regard it. As a member of that Committee, we beg leave to offer a few words in self-defense.

1. To the complaint, that the Call was 'suddenly and unexpectedly countermanded,' we reply, that not less sudden and unexpected was the paralytic shock which was given to the whole country, in all financial and business matters, producing a state of things unparalleled since the formation of the government; which made it certain that no adequate representation of Northern sentiment, favorable to Disunion, could be secured under such circumstances; and which, therefore, induced the Committee to come to the conclusion, (as they did with great reluctance,) that it would be a truly wise act to postpone the contemplated meeting. And we submit to the candor of all who are concerned, that it was doing an act of palpable injustice to the Committee, to omit from the resolutions of censure, all reference to the ground on which they deemed the postponement justifiable. As those resolutions stand recorded, the Committee are inferentially held up as acting capriciously, and without offering any reason for their conduct. Of this they have, in their turn, a right to complain.

2. It is said that some persons, not knowing of the postponement, came long distances, at much cost of time and money, to attend the Convention. This, of course, was to be regretted, though such cases could not have been numerous. Unfortunately, a telegraphic despatch, announcing the final decision of the Committee, never reached our faithful coadjutor, Mr. R. Robinson, editor of the Ohio Anti-Slavery Bugle, to whom it was addressed; and he was informed of it only by a letter written at the same time, but which was four days on the way. A delay of four days, at so late an hour, was a great misfortune, and one which could not have been foreseen by the Committee. The notice, too, in the New York Tribune, was not inserted in the manner or with the promptness anticipated. Though the Chairman of the Committee (Mr. Higginson) exerted himself, by the use of the telegraph in various directions, and by extensive correspondence, to give the necessary information, it seems his assiduous efforts were, to some extent, counteracted by causes over which he had no control. Hence the misapprehension which followed, and which none regret more deeply than the Committee.

3. The Committee did not suppose that they were assuming powers which did not belong to them, but concluded, as a state of public affairs had suddenly taken place which precluded the possibility of obtaining a calm and sober popular consideration of the Disunion question for the time being, and forbade a reasonable hope of securing a suitable representation from the free States, that those who signed the Call would cheerfully acquiesce in their judgment, notwithstanding the lateness of the hour, and the disappointment which might be felt in individual cases. They still believe that they were justified in the course they pursued. At the worst, their error was one of judgment, nothing more.

4. As nearly all the anti-slavery agents were in the section of country in which the Convention was called, it was quite natural that they (in common with our Ohio friends generally) should feel greatly disappointed at the postponement, as they might not again be so favorably circumstanced to be present at a similar gathering; but as the notice of postponement, in their judgment, came too late materially to affect the general attendance—as six consecutive public meetings for discussion were held at Cleveland—and as it was the opinion of all who attended that a noble work was done in the cause of freedom, by the powerful testimonies recorded and the eloquent speeches made on the occasion—we trust they will be reconciled to the result, even if not convinced of the wisdom of the decision arrived at by the Committee of Arrangements. We should like to know, however, whether the Convention that was held claimed to be the one originally called, notwithstanding the action of the Committee, or only a local gathering. If the former, then the Committee are to be considered as discharged from any further responsibility touching another Convention; if not, then we conceive that they were not properly amenable to such a body for the conclusion to which they came, and no commendatory resolutions should have been adopted.

5. It is due to the Committee to state, that while they were considering the expediency of postponement, and anxiously endeavoring to arrive at a sound conclusion, it was agreed to send a telegraphic despatch to the Editor of the Bugle, giving their impressions, and asking for guidance in that direction, before making any public announcement. The reply was, 'Rather than have a local Convention, and Publishers no present, postpone.' This was interpreted to mean, that in view of all the circumstances, postponement was advisable, and hence the decision of the Committee. As our estimable friend, the Editor of the Bugle, presided at the Cleveland Convention, we hope he did not allow the Committee to be censured without stating the facts in the case.

And now, a word as to the treatment of the Convention that was actually held, by the Cleveland press. The Leader (Republican) acted in a fair and honorable manner, saying, 'The Convention has men of very fine talents and great ability among its members, who are influenced in their movement by a feeling of uncompromising hostility to slavery, and who have devoted the greater part of their lives in showing up and exposing the iniquities of the system, and that, too, in the most effective manner; yet expressing its regret, that they should be laboring to bring about that state of things, which, for the sake of the own-trodden slaves, we trust will never happen—a dissolution of the Union,' and advising them to resort to the ballot-box, and make the non-extension of slavery the great object of their solicitude. They are in the right, and the Leader is in the wrong. His advice is unphilosophical and irrational. Resist the extension of the kingdom of darkness, but make no direct assault upon the kingdom itself! Protest against the luxuriant growth of the Upe tree, but do not lay the axe at its root! Make slavery constitutional in Carolina, and surround it with constitutional safeguards; but brand it as diabolical in Kansas! This is not the way to save our land, or to advance the cause of liberty.

For the sake of the down-trodden slave, the Le-

ader says it is for preserving the Union. But a Union which renders their enslavement possible cannot be worth preservation. The South relies on the Union for its safety—the clique of Southern fire-eaters to the contrary, notwithstanding—and well may tremble at the prospect of its dissolution! Southern disunion is nothing but rant and bluster—full of sound and fury, signifying nothing! Northern disunion is a vital principle, an earnest purpose, a conscientious determination, and can neither be put down nor driven back.

The Cleveland Herald—another Republican (!) journal—attacked the Convention in the bitterest terms, and with the lowest slang, after the manner of the New York Herald, Express, Day Book, &c. &c. It represented those who attended it as 'a small band of despicable men and bilious women,' 'restless, diseased spirits,' 'imported traitors,' 'lunatics,' 'the necks of every one of whom should be stretched'—winding up by saying, 'The miserable fanatic has gone home—if they have any homes'—and asking, 'What heinous crime has this city committed, that such a convention of cowardly men, unsexed women, and impudent negroes, should gather within its borders?' This is a sample of its blackguardism and mob-inciting ruffianism. This is its Republican idea of the right of the people to discuss the nature and value of their political institutions! The Herald is edited by J. A. Harris, A. W. Fairbanks, and George A. Benedict—a most scurrilous trinity.

The Plain Dealer has always exhibited a satanic spirit, in its treatment of the anti-slavery cause and its advocates. Of course, it is the paid tool and mercenary organ of Border Ruffian Democracy, and its depraved editor has long since become 'gray' in the service of slavery and the devil. It brands the estimable members of the Convention as 'fanatics' and 'traitors,' 'white spirits' and 'black,' 'a small and sweet-scented crowd'—and an inquiry into the value of the Union as 'damnable treachery to the only bond which holds in harmony (!) the people of these thirty-one States'—and indulges in the vilest personalities.

How does it happen that the whole gang of political demagogues, shoulder-hitters, rogues, mobocrats, cut-throats, and scoundrels universally, are so enamored with the 'glorious Union,' and the most zealous in its defence?

How does it happen that when a free platform is presented, as at Cleveland, for the defence of the Union against those who are for its overthrow, no Democrat, no Whig, no 'American,' no Republican venture to stand upon it, but each runs away in the spirit of a poltroon, crying 'Traitor! traitor!'—or engages in the congenial work of throwing filth at all who conscientiously regard the Union as 'a covenant with death'?

It is because the Union is the bulwark of the slave system, and the deadly foe of emancipation, and therefore incapable of defence on the ground of justice and humanity. Surely, when all that is mercenary, oppressive and fiendish is on its side, the time has fully come for the pure in heart, the lovers of impartial liberty, the worshippers of the true God, to rally for its dissolution.

DISUNION CONVENTION.

Notwithstanding the official withdrawal of the call for this Convention by the Committee of Arrangements, and the depressing effect of the financial pressure upon all classes of people, quite a respectable assemblage, representing a majority of the Free States, gathered at Chapin's Hall, Cleveland, Ohio, on the 28th ult., and with a temporary organization adopted unanimously the following Resolutions:

Whereas, A Call for a Northern Convention to assemble to-day, in this city, has been issued and signed by more than six thousand five hundred persons, residents of Seventeen States of our Union, 'To consider the practicability, probability and expediency of a separation between the Free and Slave States; and

Whereas, That Call has been suddenly and unexpectedly countermanded, and the assemblage postponed by the Committee of Arrangements; therefore, be it

1st. Resolved, That we, the assembled Delegates and others, signers of this Call, or friendly to its objects, are not able to see reasons sufficient for such postponement; nor can we think that the Committee possessed any power, delegated or moral, for such a proceeding, especially at a period so late that many of us could not be informed of it until our arrival in this city, after journeys in some instances of hundreds of miles, at much cost of time and money.

2d. Resolved, That good faith towards the public, a due respect for ourselves, as the callers of this Convention, and more especially our responsibilities to the cause of Humanity and Freedom, impel our adherence to the design for which we have come together; and without questioning the motives or intentions of those who have counselled a different course, and deeply deploring their absence, with that of thousands of others who are kept away by this sudden action, we will still hold a Convention for the promotion of the objects contemplated in our original call.

And then permanently organized by the choosing of M. R. Robinson, of Ohio, as President, with a Vice President from each of the States represented, with Secretaries, Business and other Committees.

Addresses were made by C. L. Remond, A. K. Foster, and Parker Pillsbury, and an adjournment was had to 2 o'clock, P. M.

At the opening of the afternoon session, the following Resolutions were offered by the Business Committee, viz:—

3d. Resolved, That Slavery and Liberty are eternal antagonisms, and can never be peacefully united in the same government. Fire and water, Christ and Beilal, are not more irreconcilable; and of this fundamental truth, the history of the United States is a sad, yet clear and unmistakable illustration.

4th. Resolved, That in the formation of the American Union, the Jesuitical doctrine, that the end sanctifies the means, was adopted and followed, and the eternal law of right repudiated and set at naught.

Addresses were made by A. M. Powell, of New York, and C. C. Burleigh, of Connecticut, ably setting forth the expediency, the practicability, and the duty of an immediate dissolution of the American Union.

The Business Committee here reported the following Resolutions:

5th. Resolved, That resistance to tyranny is both a sacred right and an imperative duty, and revolutions in Government are no less so when they fail to secure all the rights of the humblest of the people.

6th. Resolved, That the whole history of the United States Government is a continued conspiracy against Liberty; until not only the slaves of the plantation, but the entire people of the nominally Free States, are subjected to a despotism wholly unknown to the American Colonies before the Revolution.

7th. Resolved, That however needful the American Union might have been at its formation, as a protection against British and other foreign despotisms, it now exists only to protect and prolong a despotism far more terrible than the old world ever knew; and consequently, the very reason for its foundation is now even more powerful for its destruction.

8th. Resolved, That waiving all questions of expediency and policy, and carrying the whole subject upward into the region of conscience and the Higher Law, we declare this Union a crime and curse, that should not exist a single hour; and come to us what may, we hereby proclaim our settled purpose, in the name of Freedom and of God, to seek its destruction as the only means of acquitting ourselves of all participation in the guilt of Slavery, and of giving the slaves a fair field to achieve their deliverance from bondage.

9th. Resolved, That it is the duty of the slave to strike down their tyrant masters by force and arms, whenever

ever the blow, however bloody, can be made effective to that end—unless Washington was a murderer, and the American Revolution a crime against God and man.

10th. Resolved, That whenever we behold them in the battle-field of Freedom, we will give them every aid and comfort in our power, in the same spirit which brought La Fayette and Kosciusko to the support of our revolutionary ancestors in their struggle to achieve their rights.

And the Convention thereupon adjourned till 7 o'clock in the evening.

The session of the Convention, on Wednesday evening, was occupied, for the most part, with a very interesting, and at times quite exciting discussion upon the anti-slavery character of the United States Constitution, which continued until nearly 11 o'clock, and in which Mr. Russell and A. Pryne, of Ohio, favored the affirmative, and Messrs. Pillsbury and Burleigh in the negative, and S. S. and A. K. Foster and C. L. Remond. Mr. Pryne was pretty effectively shut up at the close, by showing that, whatever were his professed views of the anti-slavery character of the Constitution, his act was with a party and for men who believed in and exercised a pro-slavery Constitution—thus bellying his professions.

At the opening of the session of Thursday morning, the Business Committee reported the following resolutions:—

11. Resolved, That the time has fully arrived when a due regard for the preservation of our own individual liberties, and those of our posterity, equally with our duty to the enslaved millions of America, demands the organization of a revolution among parties outside of the Federal Government, designed and calculated to effect its overthrow.

12. Resolved, That from the peculiar character of the political system under which we live, the friends of freedom can labor most effectually to accomplish our object by means adapted to the withdrawal of individual State sovereignties from the Confederacy—leaving the future confederation of these sovereignties to the guidance of 'circumstances.'

Addresses from L. Todd and A. Pryne, of Ohio, Parker Pillsbury, and H. C. Wright.

The afternoon session was mainly taken up with a spirited discussion of the Disunion question, between Mr. Watkins, of N. Y., (Associate Editor of Frederick Douglass's Paper,) as opposed to Disunion, and C. C. Burleigh, in favor, interspersed with questions and answers between the speakers and others, that added spice to the proceedings.

At the evening and last session, speeches were made by W. B. Brown, of Mass., J. Elizabeth Jones, of Ohio, A. T. Foster, of N. H., C. L. Remond and S. S. Foster, of Mass. Mr. Remond, on rising, was met by a taunt from an outsider in the gallery, which aroused him to the utterance of one of the most eloquent vindications of the rights of man as man, and of the necessity of an immediate overthrow of the American Union, that has proven itself so gigantic an engine for the destruction of human rights, of the white as well as the black, that it has ever been our lot to listen to.

The resolutions presented and discussed were adopted in full.

The attendance through the day and evening was larger than the day before, and the discussions, which were of great ability, were very interesting, and, at times, quite exciting.

The Convention, at 11 o'clock, P. M., adjourned sine die.

LETTER FROM PARKER PILLSBURY.

ADRIAN, Mich., Oct. 26, 1857.

DEAR FRIENDS GARRISON.

The tidings of the postponement of the Disunion Convention fell on us like lead, when the Liberator and Standard came this afternoon. The Committee meant wisely and well; but it was a desperate responsibility to take, at so late an hour. Persons are here to-night, on their way to the Convention, who have come long distances, at great expense, and who expected to reach Cleveland to-morrow, with a purpose as earnest and holy as brought the farmers of New England to Lexington and Bunker Hill at the opening scenes of the great Revolutionary Drama which is left for us to complete.

The Remond and myself closed a most interesting Convention here last evening—the last of our present series; and our valdeictory word was a rallying-cry to that grand mustering of the hosts of freedom. The dire necessity for revolution was made most apparent. Every heart seemed to beat in unison on the momentous question, and this very 'financial crisis' was an important part of the argument with which it was enforced,—treated as in your Pennsylvania letter. There are many people here who are ready to go on foot hundreds of miles to such a gathering, and who deem the 'money panic' almost a meretricious dispensation of Providence at this time on its account.

You have little idea, I think, what an interest this proposed Convention has awakened. Hundreds have refrained from voting this autumn on its account, thinking this would be a most favorable time and occasion for a change of action. We have found many husbanding their resources in order to meet the expense of going. Others having business at Cleveland or its vicinity have, at much inconvenience, deferred it, so as to connect the Convention with its transaction. Some stayed away from the anniversary at Alliance, and others from the meetings of 'Progressive Friends,' in order to be at it, when they could not possibly be there more than on; and very many have regarded the movement with an importance and intensity that overlook and overlook all questions of only Wall street moment.

Had the Convention been held, it would have challenged Cleveland, or any other Western city, to furnish a hall large enough to contain it; and a more earnest body of men and women were never brought together than would have composed it.

It is not for me to question the action of the Committee, though I must regret that it came so late; for many are on the way to Cleveland from great distances, who will not know their disappointment till they arrive there. Men of good judgment think and say the 'financial crisis' could not have affected the Convention so unfortunately as the postponement will the general interests of the cause.

Yours, in the greatest haste,
PARKER PILLSBURY.

NEW MUSIC. OLIVER DITSON & Co., 277 Washington Street, have just published the following musical compositions:—

Would I were free. Romance composed by Con-

ce. Ah! why do I regret this still? Ballad composed by Guglielmo.

Bright things can never die. Ballad composed by Edw. F. Rimbault.

Nelly Polka Mazurka. Composed for the piano by C. A. Ingraham.

The Marine Band. Dedicated to the brave, energetic, and whole-souled Capt. HIRSH BRY, of the brig Marine, who rescued from a watery grave a large number of the passengers of the ill-fated Central America.

Rondo Polka. Sur le Polka favorite 'Fashion.' Composed pour le piano par Z. A. Gotsz.

Grande valse brillante. Arranged from the opera of La Traviata by Jean Weber. (With a portrait of Signorina Piccolini.)

Grande valse brillante.

L'Esprit du Nord. Composed by F. Burgmüller.

The Silver Drop Waltz. Composed by Harry Thomas.

For the moral and humane features of the Hon. Caleb Cushing, as drawn by himself, (what infatuation!) see our last page. Monstrous Inverness, &c.

Massachusetts discloses him.

PENNSYLVANIA A. S. SOCIETY.

The Pennsylvania Anti-Slavery Society held its twenty-first anniversary at West Chester on the 22d and 23d ultimo—JAMES MOTT, the President, in the chair. The Annual Report of the Executive Committee (a lucid and comprehensive document) was read by J. Miller McKim. A letter from Wm. Lloyd Garrison was also read, and listened to with avid interest and attention. In the course of the proceedings, able and interesting addresses were delivered by Rev. Wm. H. Furness, Rev. Henry Grey, Rev. Mr. Karschlar, Sydney Howard Gay, Mary Grew, and Lucetta Mott. The Business Committee reported the following series of resolutions:—

1. Resolved, That in meeting to-day to celebrate the Twenty-first Anniversary of our formation, this Society has reason to rejoice in the vigor and maturity of its organization, and to congratulate itself that, in heart and hope, in principle and purpose, its strength has undergone no abatement.

2. Resolved, That in the signs of the times, unpropitious as they seem politically, and gloomy as many they are, in a commercial point of view, the well-grounded abolitionist sees no sufficient cause for discouragement or despondency.

REDEMPTION OF THE SLAVES.
TO THE EDITOR OF THE LIBERATOR:
Dear Sir,—Faithful are the words of a friend,
Solomon; and if money and severe blows are
the only means of redemption, then may I rank
among the contributors to your paper of the 22d inst.
as a warm friend of my scheme of partial and volun-
tary compensation.
I would not ask the privilege of appearing in your
columns with a defence of my views, had he not serv-
ed them up in such a style that no reader of the origi-
nal could have detected it in his pleasant dis-
missal of the label he attached to it. As you
are a lover of free speech and fair play, and especially
as you are an Abolitionist whose services in the great
cause of modern philanthropies have been neither few
nor small, I request the favor of a column to state my
position for curing thoroughly the hurt of the
character of God's people, a medicine which will, I
believe, cooperate with every other application, and
be the long prayed for cure.
I leave to say, by way of preamble, as an an-
swer to the sneer against Christian professors and
preachers with which his article begins, that I should
not shrink from placing the record of my life, as an
anti-slavery man, beside that of Mr. C. K. W., and
letting Mr. Garrison himself say whether or no he be
a more faithful soldier in this great war. Though I
believe in evangelical religion, and have devoted my
life to its defence and propagation, I have not been
unmindful of the great iniquity that has lately claim-
ed the shelter of its saintly wing. I have ever re-
membered those in bonds as bound with them. I
have been constant in season and out of season in
preaching to the Northern man and Christian his sin
and duty, hardly less great than those of his Southern
brethren. I send you with this discourse, not only
published, but published in which you will find a clear
and unobscured testimony of the importance of the
present steps in this great movement, and against the
Southern proslavery, as the chief defence of slavery.
That letting that pass, allow me to state the idea
which is so strangely transformed in the synopsis of
Mr. W. I will quote it as it was printed, italics and
all, so you may see just what he saw, and from
which he makes such unwarranted conclusions:—
"What we want is an association that shall be
the medium through which every lover of freedom, North
and South, slaveholder or not, shall give whatever
contribution he is able to, to help every slaveholder that
wishes deliverance out of the pit into which he is
fallen. In other words, we need prominently, at the
present stage of the Anti-Slavery movement, a MAN-
AGEMENT ASSOCIATION, or an association to assist,
by pecuniary contributions, those masters that may
be able and wish to free themselves from slavery, and
to send their slaves that may thus be given them in
the name of the Lord."

This is the plan which he says "merely proposes a
market for those who wish to sell, while no curb
is here proposed for the limitation of slaveholding and
slave-trading in the future, so that the parties who
have sold off their damaged or superannuated slaves
to the compensationists, may at once proceed to re-
purchase their stock in the ordinary markets." I leave
to your readers if the original statement bears out
his comment.

The whole end and aim of the plan, so far as the
slaveholder is concerned, is to aid penitent masters in
escaping from their condition. We halt there when
the free and transport their slaves without recom-
pense. The Bible, the Grinches, the Birneys and
Clays, the scores of slaveholders who have manumitted
their slaves without aid, have been honored by you
and every other Abolitionist for the sacrifices they
have made. What if those same persons had
aid, I cannot make myself utterly poor, even for
experience's sake. If you who are free will only give
a little out of your abundance or poverty to keep
us from perfect destitution, I will emancipate my
slaves? Though we might not so greatly admire
them as if they had made a perfect sacrifice, still,
we should have failed to respond to the appeal.
You, sir, and every other Abolitionist, of every shade
of opinion, contribute liberally of your poverty to
reclaim masters, to rescue one slave from their hand-
cuffs, paying a Shillock price for that immortal
soul. Would you not be equally willing to rescue
many slaves with the same sum, and by the same act
change their owner into an Abolitionist?

The whole effort of THE LIBERATOR, as an anti-
slavery journal, has been to persuade the nation to
give what is just and equal to the slave. If we find
those who are almost persuaded, but shrink from leaping
upon the rocks of poverty and shame, shall we,
as those who love the slave, thus only kept from
freedom, and who, as sinners, must love those,
of whatever class, who are penitent, and almost ready to
do works meet for repentance, shall we refuse him a
helping hand and an encouraging word in that hour
of trial? No, sir! The very heart and soul of Abolition-
ism compel us to sympathize with and stimulate,
in every right way, every desire of the slaveholder to
escape from his sin.

Mr. W. says that "I assume that the slaveholders
deserve pity rather than blame, as having been
honorably involved in a business which has ultimately
and accidentally become dishonorable." And further,
he charges me with speaking of this business as a "for-
merly quite correct" one. The introduction of a few
weeks here has perverted that argument, which was
only one of several, and that the last, which I
defended the above plan, and gives it a totally dif-
ferent aspect from what it originally bore. There are
no such words as "accidental," or "quite correct,"
expressed or implied in my letters. I said, "the com-
mon feeling is, that when one is honorably involved
in a business that ultimately becomes dishonorable,
he should be helped to get out of it." Only those
who are honorably involved have any claims on our
sympathy or aid. This sentiment I reaffirm, and I
challenge Mr. W., or any other philanthropist, to dis-
prove it.

Slavery was once an honorable business; not in
truth, "quite correct," but in human estimation honor-
able. Not thirty years ago, it was esteemed honor-
able when your journal arose and "smote the dark
with uncleanly rays." Not a century ago, every na-
tion was a slaveholding nation, and every Christian of
those nations who was able, and was so situated as to
make it desirable, was a slaveholder. Was it not then
an honorable business in human estimation? In the
very paper that contains this sentence, you say, in a
very able letter, especially in its statement of the real
causes of our national disasters, "We see what our
fathers did not see. We know what they did not
know. And if for them there can be found a shadow
of excuse, let us clearly teaching that a different es-
timate was once placed on this sin than now obtains.
It was once honorable, then. Mr. C. K. W.'s suc-
cessors, no further back than the second and third gen-
erations, no further back than the second and third gen-
erations, may yet be slaveholders and slave-traders,
and yet as good and pious men as their worthy
Abolitionist descendants. Certain it is, that many an
Abolitionist must acknowledge such a genealogy. If
he become dishonorable, not accidentally, but by
the growth of conscience, under the teachings of
multitudes of Christians, from John Wesley and Gran-
ville Sharpe, through the Wilberfores, and Clark-
sons, and Garrison, to the myriad tongues of En-
gland and America that are now proclaiming this dis-
tinct truth. But, I ask, can there not be some born in
the centre of slavery, taught from childhood, by min-
isters and editors and statesmen, that slavery is dis-
tinctly and humanly right,—cannot there be some
who have been slow in arriving at the light which has
beamed so long on us? It seems strange that the
Gospel has been in this world as an active power
these near 2000 years, and yet multitudes of intelli-
gent and thoughtful and conscientious heathen have
no idea of its central truths. But so it is, and so may
there be many a slaveholder who, till he read "Uncle
Tom's Cabin," or heard some eloquent advocate of

freedom, may have been unconscious of any dishonor
in his position. If there are such, convicted and peni-
tent, but hesitating, as Mr. W., as say man, would
hesitate, from the great sacrifices to which duty
calls, shall we refuse the encouraging word, and the
most encouraging offer of a little aid from our slim
purses, to bring them from this convicted into a con-
verted state,—free, zealous, honest men?

He says I assume that the emancipation of the
slave on the soil where he has lived would be a disad-
vantage to him. Not so. It is because this is ordi-
narily impossible. No State permits emancipation on
the soil, except under such restrictions as make it al-
most an impossibility, the master being bound for the
slave, that they shall never be a burden to the State,
with other more severe restrictions. Even this lib-
erty is found in only a few States. In more of them,
manumission on the soil is absolutely forbidden; the
slave must be exported to the North or to Liberia, if
he is to be freed. Special acts are needed in some
States to give an owner the chance to do his duty.
The slaveholders are so not so indifferent to the growth
of this sentiment, or so ready to let conscience do her
perfect work, as Mr. W. supposes.

If, then, this is difficult everywhere, and impos-
sible generally, we ought to help him out of this diffi-
culty by providing a home for these Americans in
America. So far from my plan favoring the Coloniza-
tion Society, it is most directly opposed to it. It is
giving our emancipated brethren a home among our-
selves the same as driving them into exile upon a bar-
barous and deadly shore? Certainly not. It is tak-
ing one, and the only good idea the Colonizationists
have, and using it where it can be effective for good
to the slave and to the cause of freedom. No one is
more thoroughly opposed, in heart and judgment, to
the unchristian and inhuman and unbrotherly idea of
colonization than myself, and my plan has not an iota
of that great error about it. It helps to put the slave
where he can be free, where he can have a share in all
the fruits of freedom, in a civilized, Christian land.
This organization, making public the practicality of
negro colonization in America among his white breth-
ren, would speedily destroy the power of African col-
onization, and leave that country to be regenerated,
as every heathen land must, by the gradual work-
ings of Christianity through missionaries and teachers.

If this transportation of the slaves is absolutely re-
quisite to secure their freedom, the slaveholders, in
some instances, ought to be helped in this work, if
not in that of manumission. If they have just inher-
ited them, if they have never worked them beyond
that which they have paid them in food and clothing
and presents, if there be, in fine, any cases where the
masters are only bound to give their slaves their free-
dom, then, in this case, the duty of transportation is
no more laid on them than on any other philantrop-
ist. All should assist in this work.

It is said that I assume that the welfare of the
bondman is now a largely influential element in the
policy of the slaveholder; and when the well-being
of the freedman shall become manifest, great numbers
of masters would hasten to avail themselves of it. I
assume that some masters seek the welfare of their
slaves, and some would free them, if they knew they
would not suffer by the change; yet I never thought
or said it was a general sentiment, or that the Society
would meet with a large response at first. I say di-
rectly the contrary, and in reference to the general
sentiment, make this statement:—
"It is the slaveholding conscience that you want to
reach. The error is in making this conscience a uni-
versal thing. Too many sad and fearful facts prove
that the mass of slaveholders, and all their leaders,
ecclesiastical and political, are without conscience in
this matter. But, I add, another error is equally
prevalent, that classes all slaveholders with these bold
men and their numerous supporters."

I appeal to your readers, men accustomed to sharp-
saying and sharp-shooting, if this position is not true.
The acts of manumission frequently occurring prove
the existence of conscience in some slaveholders. If
this be rightly treated, it will convert much of the ig-
norant slaveholding, by the light of these examples,
from their sin, and thus gradually win the South to
freedom.

Once more. He charges me with presenting this
as the sole work of Abolitionists, and as "thus seeking
to merge, in this pitiful rebuke of the Colonization
scheme, all the efforts of Abolitionists and Republi-
cans." So far from it, I entitle it, "An aid in the ex-
tinction of slavery," and claim for it, as one of its
chief excellencies, that it does not interfere with, but
gives additional energy to all these operations, being
an offer of mercy that does not stifle, but give em-
phasis to the demands of justice. I say, in closing
my letters:—
"Let every kind of work that can assail this national
evil, go forward. It is no time to stop polit-
ical action, when three short days saw the inaugu-
ral of our Chief Magistrate and the decision of our
Chief Justice establish slavery in the administrative
and judicial departments of our nation, without let
or hindrance."
"The Idea of March, the Idea of March, remember!"
"Let Emigrant Aid Societies reclaim the raised
lands and liberties of slave States to freedom; let
ministers and papers strengthen the moral sentiment
against the sum of all villainies; but let us add to
these a material charity that will meet the conscience-
stricken slaveholder while yet a great way off, throw
our arms of sympathy and benevolence around him,
and aid him, if he so desires and needs, to give what
is just and equal to his slaves."

I have asked for much space in your columns al-
ready, yet I should feel greatly indebted to you if you
would publish in full the last two of those letters,
that the many friends of the slave who read your
journal may examine for themselves the plan and the
arguments by which it is supported. It has already
received the approval of many Abolitionists. Mr.
Emerson has publicly advocated this idea in substance,
as a quotation from him in my third letter shows.
Another and more eminent Abolitionist, whose name
and speeches and acts are often published in THE
LIBERATOR with great approval, wrote me a letter
some years since, in reply to one of inquiry that I
addressed him, of which the following is an extract:—
"With all my heart would I go into such a Society
as you propose. I have long acted upon its prin-
ciples."
"The influence of your proposed So-
ciety on the hearts of slaveholders would be most
happy, as going to convince them that we are honest
and self-sacrificing. To produce such a conviction is
one of my strongest arguments for refraining from the
consumption of slave produce."
"The example of Messrs. Birney, Brisbane and
Clay has been occasionally followed; but I do not be-
lieve that it has been extensively or interestingly. We
now and then see in the newspapers that a slavehold-
er has manumitted his slaves."
"I should regard the contemplated Society as only
evil, if it did not faithfully maintain the doctrine,
that slaveholding is always sinful, and is always a
high crime against God and man."

The cases which he speaks of as few have increas-
ed since that time, and would be greatly multiplied,
if we had an organization such as I have advocated.
The practice of all men points to this end. I ex-
pected the conjunction of such opposites as Edward
Everett and Gerrit Smith, Stephen A. Douglas and
Wm. Lloyd Garrison, would appear ridiculous to
some, at first. Yet a moment's consideration will
show us that they are already so joined. Mr. Gross
thinks his friends, through this same number of your
paper, for their contributions to purchase Mr. Lewis.
It is not unlikely that the *Journal of Commerce* or
New York *Observer*, of the same date, had similar
cards in them. I have seen your name on these sub-
scription lists, and I have no doubt Mr. Douglas has
helped some to buy their freedom, and Mr. Everett
has undoubtedly sought, in this way, to satisfy his
conscience for his great neglect of duty, and to follow,
at a great distance, those acts of Washington which
he does not emulate.

Of course, these men are not going to work to-
gether heartily or speedily. They are only mentioned as
exponents of a very general practice, and to show

how such a Society, even now, in its unformed state,
is one of the most active and general of all the chari-
ties of our land. It is now misdirected and private,
and therefore valueless as a moral power against slav-
ery, and upon the hearts of the slaveholders. Let it
be condensed into an organization. Let it be manned
by the large hearts and minds that are now fighting
in many parts of the field against the common foe.
Let it even secure the public countenance of these en-
emies or neutrals, as it must, and we shall find all our
efforts to extinguish this awful crime greatly increas-
ed by this common cry of the saved to the fallen, but
not yet eternally lost—Come out from among them!
Here is my hand to keep you out of the horrible pit.
Stay not in that Sodom, lest you die!"

We ought to make this offer, whatever may be the
treatment it shall receive at their hands. If the slaves
rise, and every man bloody graves of their brethren
and masters, march to freedom, as Mr. Gerrit Smith
thinks this sin of ours will culminate,—if the Union,
as you think, must be torn asunder, and through this
awful rending of the tribes of a common origin and
history and glory, the oppressed go free,—if less fear-
ful remedies than either of these shall cure, under the
gracious supervision of a good God, this horrible
malady,—whatever may be the future, and whatever
may be its fate, this offer ought to be made. Let them,
in the face of the world, spurn your proffers of ma-
terial sympathy. Let them, if so it shall be, unani-
mously trample these precious pearls of brotherly duty
and affection under their swinish feet, and turn again
and rend you for your generosity and Christianity; yet
it is binding upon us, as philanthropists, as Chris-
tians, as honest men, to make them the offer. We can
afford to. The welfare of the slave, the prosperity of
our cause, the impulses of duty and love, every high
and holy sentiment, every desired success of the vari-
ous forms of freedom, demand this of us. Therefore,
as a lover of the slave, and of those masters desiring
deliverance from their sin, I am willing to show my
love, not only by the earnest cry of God, "Let my
people go, that they may serve me," but also by more
persuasive than invectives, and more costly
than words.

I remain, yours, respectfully, H.
November 24, 1857.

THE WESTERN CONVENTIONS.
DEAR MR. GARRISON:
Previous to attending the Painesville Convention, I
lectured at Conneautville, Wellburg and Lockport.
At the first-mentioned place, the meeting was held
in the Baptist church, and I was followed the next
evening by Mr. Powell and Miss Anthony, who in-
tended to speak two evenings, if a place could be
found in which to hold the meetings. But their faith-
fulness to the slave caused the church officials to sus-
pend after the first night. At Wellburg, I had a
very large and enthusiastic audience, and the meeting
lasted till a late hour. Miss A. and I spoke at Lock-
port, where she made one of the most impressive
speeches I ever listened to, which raised her high in the
estimation of that little "one horse village." The
Painesville Convention was well attended through-
out, and left a good impression in the place. The ill-
ness of Mr. Powell, however, threw a damper over the
feelings of his travelling companions, and his being
compelled to return home fills us with apprehension
and fear for his future health. We must hope for the
best. He is too self-sacrificing and too eloquent an
advocate of the slave to leave the field so young. To
know him, is to love and admire him. Now that he
has left us and gone home, I can speak of him the
more freely. It was never my lot to travel with the
more devoted or more companionable person.

We left Painesville at half-past 2, but were late in
reaching our places of meetings. Miss Anthony left
at Mentor, where she found a warm welcome at Mr.
Clapp's, and had a full house. I went on to Kirtland,
the place where Joe Smith and his followers started a
colony twenty-four years ago. The Temple built by
them still stands. It is made of rough stone, two sto-
ries high, and the roof pierced with five windows on
either side, and looks very much like Faneuil Hall,
and is about the size of that venerable pile. I stopped
with Mr. Martindale, an old and unsophisticated
farmer, who was glad to extend the hospitality of
his home. The meeting was held in the Baptist
church, and, owing to the shortness of the notice, was
small, but we were cordially invited to return.

On our way to Cleveland, our horse lost a shoe from
one of his hind feet, which impeded our progress, and
we did not reach the city till after 12 o'clock, when
Dr. Brooke took charge of his aged friend, and re-
lieved me of a not very interesting looking rear.
Seeing in the *Register* an advertisement that the Ben-
nett House was the best place for delegates to stop at,
I went there—was told I could be accommodated, re-
gistered my name, and feeling a little hungry, prepared
for dinner. When "dinner" was sounded, I joined
our anti-slavery friends, and started for the dining
room; but, to the surprise of our party, I was met
at the door and told that I must wait, and eat at the
second table. To this proposition I said, "No." Some
of our party, in their hurry for dinner, and being in
the crowd, and not aware that I was excluded, took
seats at the table, and partook of the viands. But Mr.
Powell, Miss Anthony, Mr. Foss and Mrs. Colman,
knew too much of the negro hate in the country
to leave me until they saw me safely seated at the
table. Therefore, when I was turned out, they follow-
ed me. As we left the dining-room, I heard a strong
voice say—"If you turn my friend Mr. Brown from
your table, you are a scoundrel!" I was not near
enough to see who it was that uttered that sentence,
but I should not wonder if he who thus gave vent
to his justly indignant feelings was somewhat related
to Andrew T. Foss. We soon assembled in the sitting-
room for consultation, and had scarcely taken our
seats, when the landlord (for the proprietor himself
was from home) entered, and endeavored to still the
troubled waters. He proposed to sit a side table for
our party, let us take our meals in our rooms, or any
thing except my going to the table. But he found us
true to principle, and he called to his aid a friend
of the proprietor. The conference lasted an hour, and
finished with the landlord asking my pardon, throw-
ing off all justification, and allowing me to take my
seat at the first table. For the accomplishment of this,
too much praise cannot be given to Miss Anthony,
Mrs. Colman, Mr. Foss and Mr. Powell, especially
the last, whose judgment is always good, and whose
moral courage is of the stamp of Luther. I remain-
ed three days, and was never better treated than while
at the Bennett House.

I have only a word to say about the Convention,
and that is, to express a regret that the Committee
should have thought fit to postpone the Northern
Disunion Convention. That set three a wet blanket
over the meeting that we held, which kept us cool
during all the sittings. However, the meeting was
not without its good results.

Yours, truly,
WM. WELLS BROWN.

PART REPORTS OF THE NEW ENGLAND ANTI-SLAVERY SOCIETY.
The following reports of the years and volumes
mentioned before, are still very much wanted to en-
able us to form a few complete sets, to be deposited in
public libraries, for future reference and authority,
and the very material benefit of the Anti-Slavery
cause.

Vols. I. (1835); II. (1834); IV. (1836); V. (1837);
VI. (1838); VII. (1837). Any of these numbers may
be sent to SAMUEL MAY, Jr., No. 21 Cornhill, Boston.

We would remind all concerned that *Pledges*
made to the Massachusetts Anti-Slavery Society at
its annual meeting in January last, or previously to
that time, are now payable. The amounts may be
forwarded to SAMUEL PHILLIPS, Treasurer, or to
SAMUEL MAY, Jr., 21 Cornhill, Boston.

A FEDERAL OFFICER REMOVED FOR ACTING AS
TRUSTEE OF A COLORED SCHOOL. Last spring, on
the incoming of the administration, ex-Mr. Lenox
published an article in the *National Intelligencer*
signed "Miss Moore's school for free colored girls of
this city," and denouncing Dr. L. D. Gale for being
one of the trustees of this school. This was the first
intimation that the appointments of Examiners of Pa-
tents were to be regarded as spoils of office. The Pa-
tent Office is the guardian of the rights of inventors
and of capitalists purchasing patent rights. The cap-
ital to be protected amounts to hundreds of millions
of dollars, and this sum rests upon the integrity and
capacity and industry of those men in the office known
as Chief Examiners. These have heretofore been se-
lected to their office duties, and have gone up regu-
larly, having served an apprenticeship as Assistant Ex-
aminers. But all this is changed now, and Dr. Gale
has been removed from his position, to give his office
to a general practitioner, who has had no experi-
ence in the Patent Office.

Dr. Gale had eleven years service in the Patent
Office, during which time he has acted upon upwards
of four thousand applications for patents in the vari-
ous branches of agriculture, chemistry, mechanics,
mining, as well as other branches of manufactures and
of art. He was for ten years Professor of Chemistry
and Geology in the University of New York, and for
five years a manufacturing chemist in that city. And
after all this long service in the office, he has been
removed, only because of his sympathy in Miss
Moore's effort to elevate the daughters of the free
colored people of Washington. This could not have
happened under the late Administration, for Miss Mo-
ore's school was warmly patronized by the ladies of
the President's household.

We number Dr. Gale among our friends. We
know him to be devoted to every good word and work
—a man of open-handed benevolence, eminent for
his intelligence, integrity and industry, and we are
glad to say to all concerned in obtaining patents, that
Dr. Gale is now a Patent Agent in this city, as well
as an analytic chemist, and we hope and believe his
skill and ability will command the confidence and pa-
tronage of all who may read this article.—*National Era*.

TERRIBLE EXPLOSION AND LOSS OF ONE THOUSAND
LIVES.—A Persian letter from Jeddah gives the fol-
lowing account of a terrible explosion of a magazine at
that place:—
On the night of the 10th of August, between the
hours of 12 and 2, heavy rain fell, accompanied with
loud peals of thunder and vivid flashes of lightning,
imparting to everything around a ghastly spectacle,
terrifying to behold. A few minutes after, the scene
was repeated with terrible violence, and the people
were greatly intimidated. In the fort belonging to the
Rajah, which is situated on a hill, constructed of
stones of various dimensions and sizes, and containing
a subterranean passage, the magazine of the Rajah
had been kept. This was struck by lightning, and
the explosion caused the death of six hundred and
thirty persons, and the destruction of the fort and
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